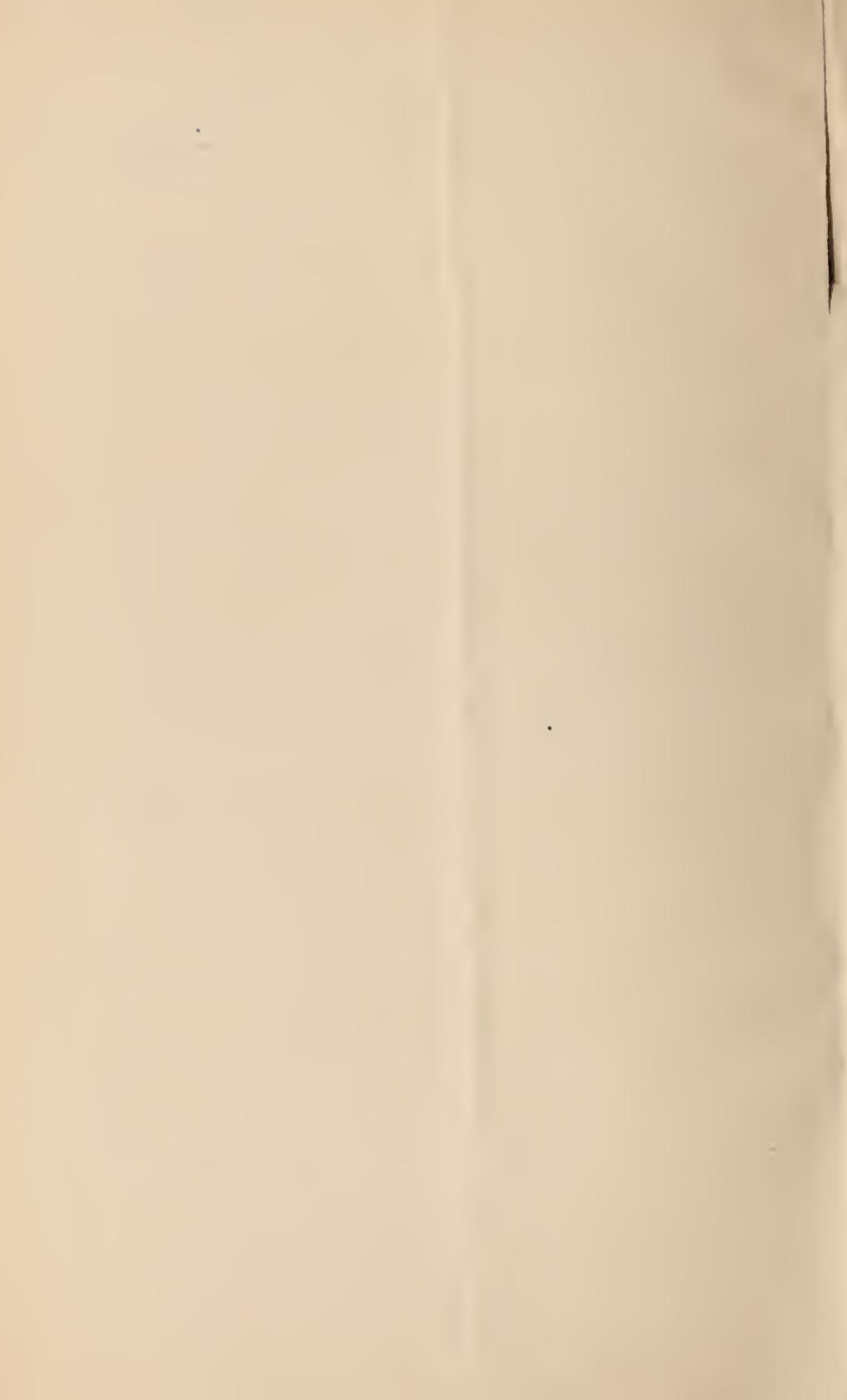


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MINUTES

OF THE

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SIXTH MEETING

OF THE

SYNOD OF CHINA

CONVENED AT

TENGCHOW, SEPTEMBER 13TH, A.D. 1888.

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PUBLISHED BY ORDER OF SYNOD, UNDER THE DIRECTION OF THE STATED CLERK

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SHANGHAI:
AMERICAN PRESBYTERIAN MISSION PRESS.

—
1888.

OFFICERS OF SYNOD FOR 1888-93.

<i>Moderator,</i>	REV. J. L. WHITING,	Peking.
<i>Stated Clerk, Chinese,</i>	REV. TSIANG NYING-KWE,	Ningpo.
<i>Stated Clerk, English,</i>	REV. GEO. F. FITCH,	Shanghai.
<i>Temporary Clerk, English,</i>	REV. D. N. LYON,	Shanghai.
<i>Temporary Clerk, Chinese,</i>	REV. YI YIN-COH,	Ningpo.

The Synod stands adjourned to meet in the city of Soochow, the second Thursday of May, 1893, at 10.30 a.m.

MINUTES.

TENGCHOW, THURSDAY, SEPT. 13TH, 1888.

BY consent obtained from the General Assembly the time of meeting was changed from the 18th of Aug., 1888, to the 13th of Sept., 1888.

On the latter date, at 10.30 a.m., Synod convened in the Presbyterian Church of Tengchow, and was opened with a sermon by the retiring moderator, Rev. J. A. Leyenberger, on John 12: 32, "And I, if I be lifted up, will draw all men unto me."

Synod was then constituted with prayer. The roll of members is as follows:—

PRESBYTERIES.	MINISTERS.	RULING ELDEBS.
<i>Canton,</i>	A. P. Happer, D.D., W. J. White.	
<i>Ningpo,</i>	Zia ying-tong, Tsiang Nying-kwe, Zi Kyüö-jing, Lu Ching-veng, Yi Yin-coh, J. H. Judson, W. J. McKee, F. V. Mills.	Yü Koh-tsing
<i>Shanghai,</i>	Bao Tsih-dzæ, T'öng Tseh-tsoong, D. N. Lyon, Geo. F. Fitch, R. E. Abbey, J. N. Hayes, J. A. Silsby.	Lo Sih-peng.
<i>Shantung,</i>	J. L. Nevius, D.D., C. R. Mills, D.D., C. W. Mateer, D.D., LL.D., J. A. Leyenberger, Jno. Murray, J. H. Laughlin, W. M. Hayes, Wm. P. Chalfant, Geo. S. Hays.	Shiaë Teng-yüin, Chao Hien-teh, Yü Ts-shing, Wang I-san, Li Ping-i, Li Yen-ki.
<i>Peking,</i>	J. L. Whiting, Teng-ying, Hsü-ching.	

The Rev. J. L. Whiting was elected Moderator, and the Revs. Yi Yin-coh and D. N. Lyon, Temporary Clerks.

Synod then took a recess till 2.30 p.m. Closed with prayer by Dr. Mills.

THURSDAY, SEPT. 13TH, 2.30 P.M.

Synod met and was opened with prayer by the Moderator. The Roll was called and Rev. J. H. Laughlin excused from attendance at this afternoon's session.

The minutes of morning session were read and approved.

The Moderator announced the follow Committees:—

On Presbyterial Records :—

Ningpo—Revs. C. R. Mills, and Teng-ying.

Shanghai—Rev. W. J. McKee, and Elder Yü Koh-tsing.

Shantung—Revs. F. V. Mills, and Zia Ying-tong.

Peking—Revs. W. M. Hayes, and Zi Kyüô-jing.

Canton—Rev. J. N. Hayes, and Elder Li Ping-i.

On Devotional Exercises :—Revs. J. H. Laughlin, Tsiang Nying-kwe, and W. J. White.

On the Docket :—Revs. D. N. Lyon, C. W. Mateer, and Zi Kyüô-jing.

On Mileage :—Revs. J. H. Judson, and T'ong Tseh-tsoong.

On Complaints and Appeals :—Revs. J. A. Leyenberger, W. J. White, and Lu Cing-veng.

The following Committees were appointed by order of Synod:

On the Narrative of the State of Religion :—Revs. J. L. Nevius, Geo. F. Fitch, and Elder Yü Ts-shing.

On the Statistics of Synod :—Revs. R. E. Abbey, and Hsü-ching.

On motion, the Synod decided to hold its daily sessions from 9.30 a.m. till noon, and from 2.30 till 4.30 p.m.

The Rev. C. W. Pruitt, of the American Baptist Church (South), being present, was invited to sit as a Corresponding Member. It was voted that the first half hour of each day's session be spent in devotional exercises.

On motion, the Revs. C. W. Mateer, and Bao Tsih-dzæ, were appointed a Committee on Leave of Absence.

On motion, the Revs. A. P. Happer, J. A. Silsby, C. R. Mills, and Teng-ying, were appointed a Committee on the Time and Place of Next Meeting.

Synod adjourned. Closed with prayer by Rev. Yi Yin-coh.

FRIDAY, SEPT. 14TH, 9.30 A.M.

Synod met and was opened with prayer by the Moderator.

The Revs. J. L. Nevius and A. P. Happer gave reasons for late attendance, which were sustained.

The devotional exercises were conducted by the Moderator. Minutes of last session were read, corrected, and approved. Absentees at morning roll-call were excused.

The Rev. Henry C. Minton, of San Jose, Synod of the Pacific, being present, was invited to sit as a Corresponding Member, and in a fitting address expressed the Christian Salutations of his Congregation and of the Church of America, also his own satisfaction at meeting with the Synod. After a response by the Moderator the Committee on the Docket made a report which was adopted as the general order of business.

The first item of the Docket, being Reports from Presbyteries, was made the order for ten o'clock to-morrow morning. It was decided that the Presbyteries in making their reports be limited to half an hour each, unless the time be extended by special motion.

The Committee on devotional exercises reported recommending as follows:—That services be held in the Presbyterian Church, Saturday, at 7.30 p.m., led by the Rev. Zia Ying-tong. On Sunday, at 11 a.m., led by Rev. Hsü-ching; at 3.30 p.m., Communion, led by the Moderator, and at 7.30 p.m., led by Rev. T'ōng Tseh-tsoong. Also, English preaching at the Baptist Church Sunday morning at 9.30, by the Rev. Henry C. Minton.

Reports of former Committees being in order, the Rev. A. P. Happer, D.D., reported that owing to sickness he had been unable to fulfill the appointment to the Pan-Presbyterian Council at Belfast. The report was received.

The Committee on Commentaries presented a verbal report, which, after discussion, was laid on the table.

The report of the Committee on Standards was recommitted, with instructions to present it in writing.

A manuscript translation of the Revised Book of Discipline, prepared by a Committee of the Ningpo Presbytery, having been placed in the hands of Synod, a motion was made to appoint a Committee to examine and report on the same. Mr. White moved to amend by referring it to the original Committee on Standards, —pending the discussion of which, Synod adjourned. Closed with prayer by Dr. Mateer.

FRIDAY, SEPT. 14TH, 2.30 P.M.

Synod met and was opened with prayer by Rev. Zia Ying-tōng. The roll was called and all were present except Rev. Hsü-ching and Elder Sih.

The minutes of morning session were read and referred back to the clerks for correction.

The unfinished business of the morning was taken up, and Mr. White's amendment was withdrawn with consent of Synod.

The original motion was then decided in the affirmative, and the following Committee appointed :—Revs. D. N. Lyon, Geo. F. Fitch, and Tōng Tseh-tsoong.

On motion, it was ordered that this Committee, after having revised the new translation, be authorized to print it and send it to our Churches in China for provisional use, with a view to final action upon it at the next meeting of Synod.

On motion, the report of the Committee on Commentaries, which was laid on the table in the forenoon session, was taken up. Rev. A. P. Happer, D.D., Chairman of the Committee, presented the following report, which was adopted, and the Committee discharged :

“The Committee would respectfully report that during the interval of the meetings of Synod, a Commentary on Romans has been published by the Presbyterian Mission Press in Shanghai. The Commentary on 1st Corinthians, by Rev. J. A. Leyenberger, is not yet fully prepared for the Press.

"The Commentary on Isaiah, by the late Rev. J. L. McIlvaine, in Mandarin, is completed on 36 chapters, and with a little revision will be ready for the Press. The Commentary on Daniel, begun by the late Rev. Jno. Butler, is being prepared for publication by Mrs. Butler, and will soon be ready for printing.

"Notwithstanding the efforts of the Committee to secure Commentaries on the other books of the New Testament, they have failed to secure any additional to those previously reported.

"The Committee would again repeat the urgent need there is for a complete and uniform Commentary on all the books of the New Testament, and would recommend to any to whom God has given the ability for such work, to give themselves thereto. The Committee would be glad to be informed of any one who has any such work in hand or in contemplation.

"The books still needing such explanation are Luke, Ephesians, Philippians, Colossians, 1st and 2nd Thessalonians, 1st and 2nd Timothy, Philemon, and Revelations, and all of the Old Testament except Isaiah and Daniel."

A. P. HAPPER, *Ch. of Com.*

On motion, the Revs. A. P. Happer, W. J. McKee, and Tsiang Nying-kwe, were appointed a Committee to consider the subject of Union and Co-operation with other Presbyterian or Congregational bodies, and to report at an early session of the present Synod some plan of Union.

On motion, this report was made the second order of the day for to-morrow.

The Committee on Standards presented the following report, which was adopted:—"As your Committee on the Standards has not received further criticisms on the translation presented to Synod at its last meeting, and consequently has made no further changes in it, they respectfully beg to be discharged."

On motion, Revs. J. A. Leyenberger, F. V. Mills, and Zi Kyöo-jing, were appointed a Committee to revise the Standing Rules of Synod.

The Revs. Geo. F. Fitch and J. N. Hayes were appointed a Committee to request of the Board of Foreign Missions an appropriation for printing the Revised Book of Discipline.

It was decided to elect by ballot a Committee of three, whose duty it should be to secure preparation of a uniform Commentary on the whole New Testament, and that they be instructed to press on suitable persons the duty of assisting in this work, in order to its completion at as early a day as possible.

An election resulted in choice of Revs. J. L. Nevius, B. C. Henry, and D. N. Lyon.

Synod adjourned. Closed with prayer by Rev. Zi Kyüô-zing.

SATURDAY, SEPT. 15TH, 9.30 A.M.

Synod met at the appointed time and place, and was opened with prayer by Mr. Lyon. The roll was called and all present except Dr. Nevius, who was unwell.

Devotional exercises were led by Rev. Tsiang Nying-kwe. The minutes of yesterday were read, corrected, and approved. Reports from Presbyteries being in order, the Rev. W. J. White reported for Canton Presbytery.

Reports were given for Ningpo Presbytery by Revs. Lu Cing-veng, Zi Kyüô-jing, and Elder Yü Koh-tsing.

Revs. T'êng Tseh-tsoong, and D. N. Lyon, reported for Shanghai Presbytery.

Pending the hearing of these reports, it was decided that when we adjourn it be till Monday, at 9.30 a.m.

The Rev. T. P. Crawford, D.D., of the American Baptist Church (South), being present, was invited to sit as a corresponding member.

Closed with prayer by Elder Yü Koh-tsing.

MONDAY, SEPT. 17TH, 9.30 A.M.

Synod met pursuant to adjournment and was opened with prayer by Rev. Teng-Ying. Roll was called and all present except Dr. Nevius and Elder Wang I-san. Devotional exercises were conducted by Rev. J. H. Laughlin.

The minutes of Saturday's session were read, corrected, and approved.

The report from Shanghai Presbytery was resumed—the Rev. R. E. Abbey reporting for Nanking.

Reports were also given of the Presbytery of Shantung, by the Revs. Jno. Murray, J. H. Laughlin, and elder Yü Ts-shing; and of Peking Presbytery, by Rev. Teng-Ying.

On motion, fifteen minutes were allowed Dr. Happer to speak of the work in Canton.

Synod adjourned. Closed with prayer by Rev. R. E. Abbey.

MONDAY, SEPT. 17TH, 2.30 P.M.

Synod met and was opened with prayer by Elder Lo Sih-peng. The roll was called and all found present.

The minutes of morning session were read, corrected, and approved.

The subject of Union and Co-operation with other bodies being in order, the Rev. A. P. Happer, D.D., presented a report which was received and taken up *seriatim*, and the first recommendation adopted.

After a lengthy discussion, the report was recommitted, to be amended, and translated into Chinese.

Synod adjourned. Closed with prayer by Rev. W. M. Hayes.

TUESDAY, SEPT. 18TH, 9.30 A.M.

Synod met and was opened with prayer by Dr. Mills. The Roll was called and all present except Dr. Mateer.

Devotional exercises were conducted by Rev. Lu Cing-veng. The minutes of last session were read and approved.

The Committee on Union presented their report revised and written out in Chinese.

The second and third recommendations were, after amendment, adopted.

Pending the discussion of the motion to adopt as a whole, the report was again recommitted, in order that the English and Chinese might be made to correspond, and Dr. Nevius was added to the Committee.

The Committee to Examine the Ningpo Presbyterial Records made the following report, which was adopted:

"The Committee express their great satisfaction at the thorough knowledge and strict observance of Presbyterial order which the Records exhibit. Our other Presbyteries may well imitate this good example. The minutes are written with great neatness, though there are a few unimportant verbal errors."

The Committee on the Shantung Records reported them correct, but called attention to the omission of the statistical report.

Dr. Mateer was excused for late attendance.

It was moved and seconded that those Presbyteries which have not done so, be required to enter their statistical report on their Records. Pending discussion, this motion was laid on the table.

Rev. Geo. F. Fitch was appointed to ask the Board of Missions for \$500 to defray the expenses of next meeting of Synod.

The name of Rev. J. A. Leyenberger was added to the Committee on Narrative.

The Committee on the Time and Place of Next Meeting reported, recommending that the meeting be held in the Presbyterian Church of Soochow, on the second Thursday of May, 1893, at 10.30 a.m. The report was adopted. Adjourned with prayer by Rev. W. P. Chalfant.

TUESDAY, SEPT. 18TH, 2.30 P.M.

Synod met and was opened with prayer by Rev. F. V. Mills. The roll was called and all present except Mr. Laughlin.

The minutes of morning session were read, corrected, and approved.

The Rev. J. A. Leyenberger, for the Committee on Complaints and Appeals, reported that no business had been presented for their consideration. The report was received and the Committee discharged.

The Committee to examine the Canton Records reported four corrections, which were ordered to be inserted in the Records.

The Committee to examine the Peking Records reported certain irregularities, and recommended that the minutes be

returned to the Peking Presbytery, with instruction to correct them in accord with the Committee's report. The report was adopted. A motion to reconsider being carried in the affirmative, it was on motion decided, that though the Presbytery took a recess for about two months, it may still be regarded as an adjourned meeting.

The report, after further discussion, was laid on the table.

The unfinished business of the morning session, being the subject of Union with other bodies, the Committee presented their report in revised form, and the motion, already pending, to adopt as a whole, was passed. The report is as follows:—

“ *Whereas*, every one of the Supreme Courts of the Reformed and Presbyterian Churches now connected with the Presbyterian Alliance, on both sides of the Atlantic, have taken action favouring organic union on their Missionary fields, and it now only remains to carry out the details of such co-operation and union in the several Missionary fields as Providence shall open the way; and,

“ *Whereas*, there are representatives of eight of the churches connected with the Alliance laboring as Missionaries in China, and it is most obvious that the action of the parent bodies requires their representatives to take effective measures to secure co-operation in their work, and union as soon as Providence opens the way; and,

“ *Whereas*, there is an earnest desire among the ministers and elders of our churches for such a union in China; therefore,

“ *Resolved*: 1st, That the Synod believes that the time has come for taking steps towards effecting a union of the Presbyterian Mission Churches in China.

“ 2nd, That the Synod propose to the Missionaries and Churches of the Presbyterian bodies in China, that early steps be taken to effect such a union; and request those of them who wish to unite in forming a United Presbyterian Church in China, to send delegates to meet the delegates from the other Missions, at Shanghai during the General Conference at that city in 1890.

“ 3rd, That the Synod elect by ballot a Committee of six, consisting of three missionaries and three Chinese members, one such from South, North, and Mid-China, to correspond with these Presbyterian bodies, and arrange for a meeting of duly appointed

delegates, to meet them in Shanghai in 1890, to devise a plan of union for the formation of a United Presbyterian Church in China.

“This committee is empowered to fill vacancies which may occur.”

A. P. HAPPER
W. J. MCKEE
TSIANG NYING-KWE } Committee.

The Mileage Committee presented the following report, which was adopted :—

“The Canton Presbytery applies for	\$209.00
” Ningpo ” ” ”	294.50
” Shanghai ” ” ”	336.80
” Peking ” ” ”	75.00
Total.....	
	\$915.30

“There was contributed by Ningpo Presbytery \$30, and by Shanghai Presbytery \$16, leaving the sum of \$869.30 to be met by the Board of Missions.

“The Committee recommend the payment of the sums applied for, with the exception of \$104 applied for by Dr. Happer, this exception being made on the ground that Dr. Happer is not in connection with the Board of Foreign Missions, from which the funds for Synodical expenses are obtained.”

On motion, the Mission Treasurer at Shanghai was requested to pay the above expenses, subject to the approval of the Board of Missions.

Adjourned with prayer by Rev. W. J. McKee.

WEDNESDAY, SEPT. 19TH, 9.30 A.M.

Synod met and was opened with prayer by Rev. J. N. Hayes. At roll-call all were present except Revs. Nevius and Leyenberger, and Elders Li Ping-i and Yü Ts-shing. Devotional exercises were led by the Rev. Teng-Ying.

The minutes of last session were read, corrected, and adopted. The absentees at roll-call were excused.

The Report of Committee to examine the Peking Presbyterial Records, was on motion taken up and adopted as follows :—“The Peking Presbytery having met on the Sabbath, and after hearing

the sermon and constituting Presbytery, forthwith adjourned to a subsequent day,—*Resolved*: That though the Synod does not approve of such unusual proceeding, yet such a meeting is to be regarded as a Session of Presbytery, but we exhort the Presbytery to avoid such proceedings in the future.”

The Committee to examine the Shantung Presbyterial Records, reported several errors, which report was adopted, and the corrections ordered to be inserted in the Records.

The Synod then proceeded to elect members of the Committee on Union with other bodies. There were chosen:—for Southern China, the Rev. A. P. Happer, D.D., and Rev. Yü Sik-kau; for Central China, the Rev. Geo. F. Fitch and Rev. Zi Kyüô-zing; and for North China, the Rev. J. L. Nevius, D.D., and Elder Li Ping-i.

The Rev. R. E. Abbey presented the Statistical Report of Synod, which was adopted (see *appendix*).

The Committee on Mileage reported the omission from their report of the Ningpo expenses of the sum of \$37.50. This amount was ordered to be added to the former sum. Adjourned with prayer by Dr. Mateer.

WEDNESDAY, SEPT. 19TH, 2.30 P.M.

Synod met and was opened with prayer by Rev. Bao Tsih-dzæ. The following were absent at roll-call: Revs. White, Tsiang, Lu, Zi, Teng, Hsü, and Elder Yü Koh-tsing.

The minutes of last session were read, corrected, and approved.

A resolution on the subject of the use of other than grape wine at the communion was presented by Dr. Happer and discussed at length. The hour for adjournment having arrived, the time was extended one hour. The Rev. Henry C. Minton joined with others in the further discussion of this question.

Adjourned with prayer by the Rev. C. W. Pruitt.

THURSDAY, SEPT. 20TH, 9.30 A.M.

Synod met and was opened with prayer by Elder Yü Ts-shing. All were present at roll-call except Mr. McKee, who was unwell. Devotional exercises were led by the Rev. J. H. Judson. The

minutes of last session were read and approved. The absentees at roll-call were excused. Elder Liu Tseng-ho, of the Shantung Presbytery, gave reasons for late attendance, which were sustained, and his name added to the roll. The Rev. D. N. Lyon moved the following substitute to Dr. Happer's resolution on the wine question, which, after a lengthy discussion, was adopted: "That in the opinion of Synod, where grape-wine or grape-juice can be obtained, no other wine should be used to represent the blood of Christ in the sacrament."

The Yeas and Nays being called for, the following vote was recorded.

YEAS.

Rev. Zia Ying-tong,
,, Tsiang Nying-kwe,
,, Lu Cing-veng,
,, Zi Kyōo-jing,
,, W. J. McKee,
,, Yi Yin-coh,
,, Geo. F. Fitch,
,, Bao Tsih-dzæ,
,, D. N. Lyon,
,, Tōng Tseh-tsoong,
,, R. E. Abbey,
,, J. N. Hayes,
,, J. A. Silsby,
,, C. R. Mills,
,, John Murray,
,, J. A. Leyenberger
,, J. L. Whiting,
,, Teng-Ying,
,, A. P. Happer,
Elder Yü Koh-tsing,
,, Lo Sih-peng.

Total...21.

On motion, Revs. C. W. Mateer, G. S. Hays, Elders Li Ping-i, Yü Ts-shing, Chao Hien-teh, and Liu Tseng-ho, were allowed to record their dissent.

The hour for adjournment arriving, the time was 'extended half an hour.

A motion to add to the resolution on the element to be used in the Lord's Supper, the words, "and that we enjoin upon the Churches the use of the fruit of the vine, except in cases of extreme inconvenience," was voted down. Dr. Happer requested leave to record his dissent from this action of Synod, and gave notice that he would complain thereof to the General Assembly.

NAYS.

Rev. J. H. Judson,
,, F. V. Mills,
,, J. L. Nevius,
,, C. W. Mateer,
,, W. M. Hayes,
,, J. H. Laughlin,
,, Geo. S. Hays,
,, W. P. Chalfant,
,, Hsü-ching,
,, W. J. White,
Elder Li Ping-i,
,, Yü Ts-shing,
,, Sih Teng-yüing,
,, Wang I-san,
,, Chao Hien-teh,
,, Li Ting-ki,
,, Liu Tseng-ho.
Total...17.

On motion, he was allowed to record his Complaint, with reasons, which is as follows:—

“The Synod having by a formal vote expressed the opinion that ‘where grape-wine or grape-juice can be obtained, no other wine should be used to represent the blood of Christ in the Sacrament,’ and Synod having full knowledge of the fact that a liquid, made from rice by fermentation, called “hwang-tsiu,” and which is a kind of beer, is habitually used in some of the churches under its jurisdiction, has refused to exercise its duty to watch over the purity of the Churches by enjoining upon them the use of the fruit of the vine according to the example of our Lord in its institution, and of the apostles in the celebration of this ordinance, and of the unbroken usage of the Churches in all ages and in all lands, the undersigned hereby record our dissent from this last action of Synod in this matter, and complain thereof to the General Assembly of our Church which is to meet in the city of New York in May 1889, for the following reasons among many others, viz.,

1st.—The use of a kind of beer in the celebration of the Lord’s Supper is a disregard of the example of our Lord in its institution, and of the apostles and of the Churches in its celebration in all ages and all lands.

2nd.—It is contrary to the explicit teaching of our Standards.

3rd.—This innovation opens the way for any other departure from our Standards in this and other parts of worship.

4th.—As it occurs mostly in the churches of only one of the Presbyteries of Synod, it mars the communion of the churches.

5th.—There is every reason to believe that the knowledge of the fact that some of our Mission Churches use *beer* in the celebration of the Supper, would grieve many of our ministers and people in the Churches at home.

6th.—In a land where grapes are abundant, there is no just ground for saying that it is impossible to get the fruit of the grape.

Signed—ANDREW P. HAPPER,
 LU CING-VENG,
 ZI KYÜÔ-JING,
 YI YIN-COH,
 TSIANG NYING-KWE,
 ZIA YING-TONG.

A Committee consisting of Revs. J. L. Nevius, C. W. Mateer, and Elder Yü Ts-shing, was appointed to defend the Synod before the General Assembly, *in re* Dr. Happer's Complaint (*see appendix B.*)

Rev. Henry C. Minton expressed great pleasure at having been permitted to listen to the proceedings of Synod.

After a response by the Moderator, the Rev. Geo. F. Fitch read the narrative of the State of Religion, in English (*see appendix A.*)

Adjourned with prayer by Rev. T. P. Crawford, D.D.

THURSDAY, SEPT. 20TH, 2.30 P.M.

Synod met and was opened with prayer by Rev. W. M. Hayes. The roll was called and absentees noted. The minutes of last session were read, corrected, and approved.

It was resolved that, inasmuch as there is some uncertainty as to the status of Dr. Happer, we recommend that his application for \$104 for travel to Synod, be referred to the Board.

A motion "that hereafter the Narrative and Statistical Reports be recorded in the minutes of the several Presbyteries," was referred to the Committee on Standing Rules.

The following was adopted :

1. The Synod learn with pleasure that the Presbyteries of Ningpo and Shanghai have contributed the sum of \$46 to the mileage fund of this body, and that the Presbytery of Shantung assumes the entire expense of entertaining the native delegates during this meeting.

2. The Synod earnestly exhorts all the Presbyteries to contribute to this fund in the future.

The following Resolution on Sabbath Observance was adopted :

"Resolved, that this Synod enjoins upon all its members, that except in cases of necessity and mercy, they do not travel on the Sabbath day."

The Narrative was then read, in Chinese, and adopted.

The Committee on Leave of Absence made a report, which was accepted, and the Committee discharged.

On motion, the Committee on Union was instructed "in case a plan of union is agreed upon by the representatives of the several Presbyterian bodies in China, to send the plan to the Presbyteries for their action."

The Committee on Revision of Standing Rules made a report, which was taken up *seriatim* and adopted (*see appendix C.*)

On motion, each foreign member of Synod was assessed half a dollar to pay for printing the minutes.

A vote of thanks was extended to the friends in Tengchow and Chefoo for their kindness in entertaining the members of Synod.

The Committee appointed by the last Synod to prepare a memorial to the Emperor of China on the opium traffic, reported that owing to the French troubles, and the absence in America of members of the Committee, they had not fulfilled their duty.

The last item on the docket was indefinitely postponed.

The Moderator appointed the following persons to solicit funds to defray expenses of next Synod :—

Revs. D. C. McCoy, J. H. Laughlin, Geo. F. Fitch, W. J. McKee, W. J. White.

A vote of thanks was extended to the Moderator and Clerks for faithfulness in the discharge of their duties.

The Minutes of last Session were read and approved.

Synod then adjourned to meet in the Presbyterian Church of Soochow on the second Thursday of May, 1893, at 10.30 a.m.

Closed with prayer by Dr. Mateer and with the apostolic benediction by the Moderator.

J. L. WHITING, *Moderator.*

Attest :—G. F. FITCH, *Stated Clerk.*

D. N. LYON, *Temporary Clerk.*



APPENDIX A.

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE SYNOD OF CHINA, FOR THE FIVE YEARS ENDING SEPT. 13TH, 1888.

A retrospect of the five years since the last meeting of Synod reveals something of shadow, but more of light; something to mourn over, but more to rejoice in.

There has been war with France, and there have been floods and famine and pestilence, also times of persecution and trial. But over it all, it is pleasant to recognize the one guiding hand, and through it all to see that the progress of Christ's cause has been increasing. The infant Church has constantly acquired new vigor, and to-day we cast our eyes over a field that is almost bewildering in its extent and the multiplicity of opportunities, and that is gladdening from North to South with promise of abundant harvest.

Turning to the Presbytery of Canton, on the South, we see an increase of the Missionary force from six to nine, and among the natives we witness the first ordinations to the gospel ministry. The Island of Hainan has been explored and opened up as a Missionary Station, and already thirty converts are received, to whom but recently the name of our Saviour was not known.

The Mission has also extended her borders to the Island of Macao, and though the project to establish a station at Kwei-ping has thus far proved a failure, we can but hope that good will follow the attempt. The present Church Membership is 470; Scholars in the Schools 575. There are now eight Churches where five years ago there were but five. There are also two Students under care of Presbytery studying for the Ministry.

Ningpo.

Coming now to Ningpo, we miss the name, as we do to-day the face, of the Rev. John Butler, who was called to his rest in October, 1885. Also we note the death of Elder Loo Kyiæ-dzing, for many years a faithful native helper, and one of the two native Temporary Clerks of the first Synod of China.

In this Presbytery, while we see no rapid development, we witness faithful work and steady progress. The foundations are broadening, and they are not built upon the sand. The Church membership increases steadily, and is of such a nature as to be assuring for the future.

Day-schools have been started on a basis of semi-self-support. Also, a Home Missionary Society has been organized, which already has two agents at work under its auspices. The total number of Church members is 719—an increase of 96 since last Synod.

Shanghai.

The reports from Shanghai Presbytery are not of a specially encouraging nature. Much faithful, persevering work has been done, but the time for ingathering seems not yet to have arrived. They have welcomed to their number one of ripened experience, formerly of Hangchow, but for several years in the U. S. A., and also one new Missionary; while one has left them who is now labouring among the Chinese in Portland, Oregon.

Total membership, 192.

Shantung.

Here was witnessed for a few years the rapid increase of membership, which had already begun when Synod last met. Then came a time of testing and winnowing. Some have been led astray by the Roman Catholics, some have fallen victims to their own cupidity and to the delusions of mining speculations, and some have returned to their heathenish ways, having perhaps never truly comprehended the profession they were making.

The present membership is 2,131, an increase of 777 since last Synod.

It is gratifying to note that a class of seven young men, who have been pursuing their studies for three years with a view to the ministry, have finished their course and are now ready for licensure.

Wei-hien has been opened up, and the foreign force of the Presbytery has been increased from 10 to 14.

Peking.

There has been more to encourage here than in any previous like period. Here, close to the Palace of the Emperor, the gospel is winning its triumphs. One new church has been organized, and the present membership is 120—an increase of 80 since last Synod. Scholars in the Schools, 177.

Schools.

The progress in school work of all kinds has been most constant and encouraging. Dr. Mateer's College now numbers over 90 students, and occupies the chief position as a seat of learning in the Empire.

The boarding-schools have all increased their pupils and their efficiency; and Dr. Happer, with his liberal endowment fund, hopes soon to establish a college in the city of Canton or some other important centre.

Medical Missionary Work.

It is encouraging to mark the advance in this department of work, and to note dispensaries at Weihsien, Chinanfoo, Tengchow, Canton, Hainan and Yung-kung, besides the hospitals at Canton and Pekin. Relief is thus afforded to many thousands annually, who come, it is true, seeking only bodily healing, but many of whom, it is hoped, may through this means learn of the Great Physician of Souls.

Altogether there is great cause for thanksgiving and encouragement, and we may well address ourselves to the work before us with renewed hope and confidence. Evidently, China is on the eve of great changes; political changes certainly, and religious changes just as certainly, if God's people rightly comprehend their opportunity and manfully and in faith undertake its improvement.

G. F. FITCH, *Chairman.*

APPENDIX B.

ANSWER TO THE COMPLAINT.

The action of the Synod against which complaint is made cannot be rightly understood without some knowledge of the circumstances which led to it.

It should be premised there is no disposition on the part of any member of the Synod to use other than grape-wine except under special circumstances and for special reasons. Grape-wine is a product entirely unknown and unheard of in China, except as it is introduced and used by foreigners at the open ports. The Chinese have, however, in common use a liquor called *Hwang Chiu* (pronounced Whong-chew) commonly called Chinese wine, which in its color and in the quantity of alcohol it contains, in its use in poetry and polite literature, as well as in its use on all festive occasions as an expression of good will and good cheer, corresponds entirely with grape-wine as used in the West. It is a fermented liquor made from glutinous rice in the south and millet in the north. In strength it varies in different places, but is usually a little stronger than claret, yet weaker than port wine. It does not effervesce or foam like beer, and it conveys a false impression to call it beer. As in the West, so in China, there are in addition to this fermented wine, distilled liquors, and it is with these that drunkenness and debauchery are usually associated. Under the circumstances it seemed natural, yea, almost necessary that, in administering the Lord's Supper in a score or two of churches and out-stations reached by travelling hundreds of miles on donkeys and packmules, the Missionary should use the native "wine," everywhere found, rather than embarrass himself with a case of foreign wine.

Circumstances such as these brought up the question in the Presbytery of Shantung some years ago, when it was decided by a large majority to leave the question of what wine should be used, to the discretion of the individual ministers and churches. No exception was taken at the time to this action of the Presbytery, but in this Synod a resolution was offered by Dr. Happer enjoining on the churches the exclusive use of grape-wine. After a spirited but fraternal discussion, this resolution was displaced by the following substitute: "*Resolved*, that in the opinion of the Synod, grape-wine should, if possible, be always used in the administration of the Lord's Supper." This was finally passed by a vote of 22 to 17—those voting in the negative preferring that the whole question should be left to the pastors and churches. Dr. Happer then reintroduced his resolution that the use of grape-wine be enjoined on all the churches. The motion was put without further debate and was lost by a majority of 30 to 9, and against this vote the complaint is made.

We respectfully ask the General Assembly to sustain the action of the Synod for the following reasons:

I.—*Grape wine as such is not to be regarded as absolutely essential to the validity of the Sacrament.*

This proposition is supported by the following considerations.

1.—The essential idea of the Lord's Supper is two-fold—that is, it is significant and symbolical. The significance lies in *food* and *drink*, especially such food and drink as characterize a feast, and which both nourish and exhilarate. The symbolism lies in *breaking* the bread and *pouring* the wine. If these ideas be fairly embodied in the elements and in the form of their administration, the full validity of the ordinance is secured. Now Chinese wine answers these ends perfectly. It is both nourishing and exhilarating and also suggests the idea of a feast. And if any one wishes to push the symbolism farther than *pouring*, it may be added that its color is quite as suitable as wine made of the light colored grapes most common in China, and it is also made by crushing and pressing the grain.

2.—It is contrary to the spirit of the Gospel dispensation to lay special stress on the particular form of any ordinance or institu-

tion. In accordance with this principle we maintain that the validity of the sacrament of the Lord's Supper is not limited to a strict conformity in all respects to the outward conditions and circumstances of its first institution. It was instituted *at night*; the recipients were in a *reclining posture*; *unleavened wheaten* bread and *grape* wine were used, but none of these things in the mere letter are essential to the validity or signification of the ordinance. Either bread or cakes, either baked or steamed, made either of wheat, corn, rice or millet, either leavened or unleavened, will answer and will preserve the signification of the ordinance. So also the wine may be *grape* wine or *currant* wine or *apple* wine or *palm* wine or *rice* wine, without in the least vitiating the signification of the ordinance. To hold otherwise would be going back from the *spirit* of the new dispensation to the *letter* of the old.

Are we ready, by taking the position that we must use precisely the same wine that the Saviour used in the first institution, to accept the conclusion that either those who now in Western lands insist on the exclusive use of unfermented wine, or the opposite party who as strenuously insist on the use of fermented wine, are guilty of deliberately and persistently adopting a course which necessarily invalidates the ordinance?

Again, if we take the position that the wine used may be fermented or unfermented, but must necessarily be *grape*-wine, how many times in these days must this sacrament have been invalidated by the use of an artificial composition containing little or nothing of the real juice of the grape?

Or suppose by way of illustration, that a missionary in going to visit distant interior stations shonld have his supply of grape wine stolen, or destroyed by accident—a thing not unlikely to happen—would the administration of the Supper have to be intermitted until his next visit six months later? Who can believe that Christianity is so tied to the letter that an important rite of the Church should be made to depend for its validity on such minute particulars and unforeseen contingencies?

3.—The complainants cite the example of Christ, but this example is only of force in regard to essentials. Why does not the church regard his example in using unleavened bread as binding?

Evidently because the *kind* of bread is not considered essential, and because the universal use of *leavened* bread in common life has rendered *its* use more convenient and expressive. The same principle holds with regard to the cup—the *kind* of wine is not essential, provided only that the proper significance and symbolism be preserved. It is worthy of especial notice in this connection that the Saviour used a drink universally known in Judea, and one which the people commonly used in their feasts. In adopting the same course in China we are in a strict and important sense literally following His example. The Saviour did indeed use grape-wine, but it may be fairly questioned whether he would have done so if he had spent his earthly life in China, or if the ordinary wine then used in Judea had been what it now is in China.

4.—The complainants contend that the use of any other than grape-wine is contrary to the explicit teaching of our Standards. It must be remembered, however, the Standards are only of authority so far as they conform to the teachings of Scripture; moreover, they are adopted for substance of doctrine, and are not binding in every minute particular. For example, the Standards go beyond the fact of the original institution, and in conformity with the social customs of Western lands, enjoin the use of a table cloth. Is this also hindering on the Presbyterian Church in China, where table cloths are not used? What reason is there in the nature of the case why the Lord's Supper may not be modified in unessential particulars in accordance with national customs?

Having thus fully established, as we think, the proposition that grape-wine, as such, is not essential to the valid celebration of the Lord's Supper, and also disposed of the chief arguments of the complainants, we maintain,

II.—*That the circumstances in China fully justify the use in some cases of other than grape wine.*

1.—The exclusive use of grape wine would entail needless expense and inconvenience on the Church in China, involving either the purchase of foreign wines at large expense, and oftentimes transporting them long distances on packmules or on the backs of men, or else that the Missionaries should undertake the task of teaching Chinese Christians the art of making wine from grapes

—an art which the Missionary himself rarely understands, and which would involve no small expenditure of time and money. The experiment has been tried in a few cases, but the result has generally been vinegar rather than wine.

2.—The teaching to the Chinese Christians of the art of making grape wine and stimulating them to learn it, would be making the church of God the instrument of introducing into China a new intoxicating drink, and thus adding to the drunkenness already far too prevalent.

3.—The use of an unknown drink of foreign manufacture, especially in interior stations, would distract the minds of communicants and very much detract from the benefit of the ordinance. What is it? How is it made? How does it taste? Is there any magic virtue in it? Such, and like questions, would be suggested to the minds of many communicants; while the heathen would probably regard it as the very foreign potion which, by its magic spell, is supposed to bring all who taste it into perpetual thraldom to the will of the foreigner.

4.—The enforced use of grape-wine, despite all inconvenience and cost, would foster the idea that there is some occult virtue in the grape as such, and so give rise to a superstitious use of it. It transpired incidentally during the discussion of the original motion, that one of the men whose names are appended to this complaint, and who contended strenuously on the floor of the Synod for the exclusive use of grape-wine, had for years been using Chinese wine with a few raisons steeped in it, evidently supposing that by this process the Chinese wine was converted into grape wine, and that in using it he, and those to whom he ministered, were conforming to the letter of the law and securing for themselves the blessings the Sacrament was designed to convey.

5.—While there is no disposition on the part of the Synod to prefer the native wine when grape wine can be conveniently procured, yet the feeling is strong amongst the Christians and native preachers in the Presbytery of Shantung (constituting three-fourths of the membership under the care of the Synod) and is shared more or less by the native Christians in the other Presbyteries, as well as by many of the foreign members of the

Synod, that the kind of wine is not an essential part of the ordinance, so that any attempt to enforce the exclusive use of grape-wine at present, would create division and dissension in the church.

For these and other reasons which might be greatly enlarged, if space permitted, we ask the General Assembly to dismiss the Complaint, and give liberty to the Church in China to decide this question for herself as the spirit and providence of God shall give her light. During the discussion of this question a native brother rose in his place in the Synod and said, "I seem to hear the voice of James sounding in this room to-day, as it was once heard in the Council at Jerusalem, saying, 'It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which, if ye keep yourselves ye shall do well.'" With this weighty and pertinent sentiment we close our answer to the Complaint.

J. L. NEVIUS,
C. W. MATEER, }
Yü Ts-SHING. } Committee.



APPENDIX C.

STANDING RULES OF SYNOD.

1. In elections for Moderator and Clerks, after nominations, the vote shall be taken by ballot.
2. The Language used in the Synod shall be Chinese, but a translation shall be given if requested by any member. All motions shall be immediately translated into English, and when the vote is taken, the Moderator shall state the motion clearly in English and Chinese.
3. The Minutes of the Synod shall be kept in Chinese and English; it shall be the duty of the native and foreign clerks to make the two Minutes correspond. The Chinese Minutes shall be regarded as the official records of the Synod.
4. It shall be the duty of Committees on Presbyterial Records to report all mistakes and irregularities, and if any are found, to prepare a minute on the same to be entered on the Records.
5. The Reports of Presbyteries shall be given in popular meetings, appointed for the evenings at the convenience of Synod.
6. At every regular meeting the Moderator shall as early as possible appoint the following Committees, viz., Narrative of the State of Religion, Devotional Exercises, Docket, Presbyterial Records, Complaints and Appeals, Time and Place of Next Meeting, Leave of Absence.
7. A Committee from the members of each Presbytery shall be appointed by Synod, to secure funds for defraying expenses of the ensuing meeting of Synod.
8. With a view to securing uniformity in the Records of Presbytery, it is ordered that both the Narrative and Statistical Report be incorporated therein.
9. That endorsing the Records of the Presbyteries be done by the Moderator of Synod.

Roll of Ministers Belonging to the Synod of China.

PRESBYTERIES.

MINISTERS.

Canton, A. P. Happer, D.D.,
H. V. Noyes,
B. C. Henry,
V. D. Collins,
D. Vrooman,
W. J. White,

A. A. Fulton,
J. C. Thomson, M.D.,
O. F. Wisner,
Ü Sik-kau,
Kwan-Zoy.

Ningpo, Zia Ying-tōng,
Bao Kwōng-hyi,
Uoh Cong-eng,
Tsiang Nying-kwe,
W. J. McKee,
Yiang Ling-tsiao,
Loh Dong-wô,

J. H. Judson,
Pao Kōng-kyüö,
Lu Cing-veng,
Yi Zōng-foh,
Zi Kyüö-jing,
F. V. Mills.

Shanghai, J. M. W. Farnham, D.D.,
Geo. F. Fitch,
Bao Tsih-dzæ,
Wōng Veng-lan,
D. N. Lyon,
C. Leaman,

J. N. B. Smith,
Tōng Tseh-tsoong,
Tsü Tsoh-sæn,
R. E. Abbey,
J. N. Hayes,
J. A. Silsby.

Shantung, J. L. Nevius, D.D.,
C. W. Mateer, D.D., LL.D.,
H. Corbett, D.D.,
C. R. Mills, D.D.,
J. A. Leyenberger,
S A. Hunter, M.D.,
J. Murray,
R. M. Mateer,

J. H. Laughlin,
W. M. Hayes,
Yuen Kih-yien,
Gilbert Reid,
P. D. Bergen,
W. P. Chalfant,
Geo. S. Hays,
F. H. Chalfant.

Peking, W.A.P.Martin, D.D., LL.D.,
J. Wherry, D.D.,
J. L. Whiting,
D. C. McCoy,

J. W. Lowrie,
Chia Lan-fang,
Teng-Ying,
Hsü-Ching.

The following mistakes occur in the minutes of Synod thus far sent out. In the Statistical Report, under "Adult Baptisms" 1572 should be 1749. Under "Candidates," 9 should be 11.

G. F. Fitch, S. C.

STATISTICAL REPORT OF THE SYNOD OF CHINA.

COMMUNICANTS.		BAPTISMS.		MINISTERS.		SABBATH SCHOOLS.		SCHOOLS.		BOARDING.		TOTAL IN BOARDING AND DAY SCHOOLS.		FUND'S CONTRIBUTED.		TOTAL IN DOLLARS.			
										DAY.	BOARDING.								
Canton ...	8	*	*	274	*	*	7126	288	470	*	*	16	169	185	150305	455	45	575	\$ 410.00
Ningpo ...	12	221	*	*	27	...	12	80	40	120	113	7	312156...	28	45	800	845144
Peking ...	3	11	10	98	94	190	64	33	8	412...	2	112	3	16	125	141100	
Shanghai	3	12	11	23	7	11	10	98	94	190	64	33	8	412...	15	28	370	398308	
Shantung	16	1438	25	1463	...	542	144	1371	760	3131	1395	280	14	115	2	736	118	1391709	
Totals	42	1450	36	1981	34	560	292	1837	1325	3632	1572	412	38	23	61	8	985	179	2443173341791444
																		\$6,695.15	

* Not Reported.

